CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.



1 The goddess Durga defeats the 'demonic' buffalo Mahisasura



2 Giant terracotta horse and rider at a shrine of the warrior horseman god Lord Aiyanar



3 A couple praying for offspring at a shrine of lingam stones bearing the naga (serpent image) emblem



4 The god's ceremonial chariot (*ter*) in a festival procession near the Mylapore Sri Kapaliswarar temple, Madras



5 Domed tomb shrine (*dargah*) of the Trichy cult saint Nathar Wali



6 Eighteenth-century tomb shrine of the Bijapur Sufi 'Dastagir Sahib', Mylapore, Madras



7 The eighteenth-century Walahjah mosque, Madras; and, to right, tomb shrine of the north Indian Sufi Bahr al-Ulum



8 Trumpeters at Trichy proclaiming the end of the Muslim fast of Ramadan



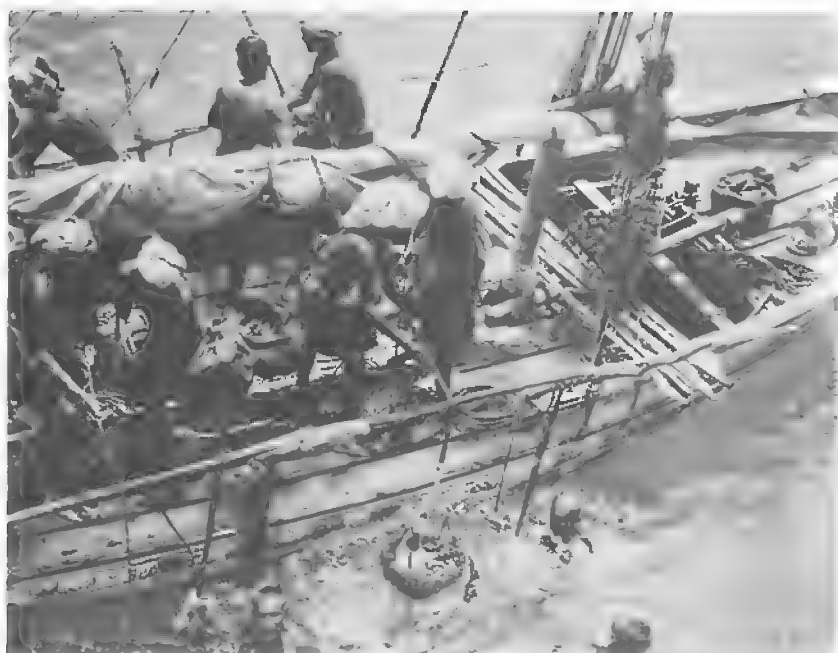
9 Worshippers surrounding the ceremonial chariot bearing the statue of Our Lady of Snows in the Golden Car festival, Tuticorin



10 Senhor Senhor Dom Manuel Luis de Cruz Anastasius Motha Correra, the last officially recognised Parava caste headman, at his installation in 1926



11 Mar Dionysius IV, *metran* (chief prelate) of the 'Jacobite' St Thomas Christians



12 Tamil divers fishing for pearls off the coast of Ceylon (c. 1925–29)

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

discussions and interviews with worshippers, devotees, priests, missionaries and shrine officiants in many localities.

It was never the intention to produce a standard history of Christian missions or a comprehensive account of Muslim expansion throughout the south. Such exhaustive coverage would be beyond the scope of a single volume, even if the sources were available to discuss both religious traditions in every region of south India or at the same level of detail for both the pre-colonial and colonial periods. Nor was it the intention to deal directly with technical problems of theology: the work is concerned with religious ideas only in so far as they affect social organisation and practice.

It is hoped that the work will provide a distinctive south Indian contribution to debates about the nature and origins of religious conversion and the status of religious minorities which have absorbed historians of all societies from late Roman Europe to colonial and post-colonial Asia, Africa and the Americas. As conflicts between religious and ethnic groups persist and even widen in the modern age, it is natural that historians will turn increasingly to that most intractable of problems in the social sciences, the relationship between religious identity and social action.

There are many people to thank for their assistance during the making of this book. The British Academy Small Grants Research Fund in the Humanities provided generous support during two of my extended periods of archival and field work in India. I am also grateful to the Smuts Memorial Fund, the Worts Travelling Scholars Fund, the Cambridge Historical Society, the Sir Ernest Cassel Educational Trust and to Clare Hall, Cambridge, and New Hall, Cambridge, for additional finance. For access to books, records and manuscripts and for much courteous help I am grateful to the directors, librarians and staff of the India Office Library and Records; the Tamilnadu Archives; the National Archives of India; the Kerala Secretariat; the Tirunelveli Collectorate Records Office; the Centre of South Asian Studies, Cambridge; the Cambridge University Library; the Bodleian Library, Oxford; the Connemara Library, Madras; and the Muhammadan Public Library, Madras. I owe special thanks for the use of materials at the Hazarat Makan, Vellore, and in the Library and Archive of the Jesuit Madura Mission, formerly at Sacred Heart College, Shembaganur. Grateful acknowledgement is also due to the *Malayala Manorama* newspaper, Kottayam; United Theological College, Bangalore; the MD Seminary and Mar Thoma Syrian Seminary, Kottayam; the University of Madras Library; the Library of the School of Oriental and African Studies; the Houghton Library, Harvard University; and the archives of the Church Missionary Society, the Society for the Propagation of the Gospel and the Salvation Army.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.

CAMBRIDGE SOUTH ASIAN STUDIES

SAINTS, GODDESSES AND KINGS

South India, often portrayed as a society of entrenched Hindu orthodoxy, is actually a region in which three great 'world religions' came to overlap and interpenetrate over many centuries. Using a combination of archival materials, interviews and sources such as shrine histories, ballads and popular miracle literature, this book investigates the social and religious world of the large and influential groups of south Indians who came to identify themselves as Christians and Muslims, while retaining powerful links with the religion and culture of the wider society. It shows how Christianity and Islam spread along the military and agricultural frontiers of southern India, pushed forward by traders, by the patronage of kings, and by the charismatic example of warrior saints and holy men. Many of the beliefs and practices of Christians and Muslims derived their force from an ambiguous relationship with the worship of Hindu goddesses, that is with the most important deities of what was becoming 'Hindu' south India. Dr. Bayly's book therefore throws light not only on the meaning and history of religious conversion and the nature of community but on wider processes of social and political change in the Indian sub-continent and in other colonial societies.